THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Life is a problem. Be sure that you solve it correctly, as it can never be done but once."

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CREED REVISION.

THIS subject is being agitated in the pulpit, in the press, in magazines and in various ways. Since December 29th last there has appeared in each succeeding Saturday's issue of the *Glasgow Herald* an article by reverend gentlemen and professors of theology, voicing their views on this subject. A very brief epitome of the views expressed by the different writers may be interesting:

The Rev. James Murray of Kilmalcolm, in the initial article, says, after unequivocally declaring that the Westminster Confession of Faith is not a true and fitting expression of the living faith of to-day, "that it is likely for some time to come to continue formally one of the doctrinal standards of the church." He says further that the Confession "was a true account of the actual faith of the church at a definite period of her history; that it is not in the same sense a true account of the faith of the church to-day. It is still less now a true confession of the faith of the individual ministers who are called to subscribe to it."

The Rev. W. T. Bankhead says: "What is wanted is a new Christian synthesis acceptable to the mind and adequate to the needs of the present." He favors delay in action, but not in discussion, as the time is not ripe for revision or reformulation.

Professor Herkless suggests the making of a new Confession as

well as a new formula. He says: "There is a demand, not for a creed which could not be authoritative, but for the use of the Gospels with their revelation, presentation, or picture of Jesus as a person divine and human alike, who is the expounder and the supreme example of our religion. Revision once effected would be demanded periodically." He concludes by saying: "We ought surely to cling to the truth expressed in the old symbol, and ought not to revise it when there is no clear plan before us, or to construct one wholly new when we know not the methods of the builders."

The Rev. W. Morgan, Tarbotton, says: "The need for creed revision is almost universally recognised. The revised creed should be simple and easily understood, even by children. Every religious reform has signified a return to the simplicity that is in Christ."

Professor Menzies says that "the ministers have within the past few years found out that the Confession of Faith which they formerly upheld as a strong rock of true religion and inviolable standard of the faith is, as the creed of the living church in the present day, impossible. It has been the public belief of the Scottish Church for two and a half centuries, and there is no doubt that it still represents the average belief of Scotsmen, and that the public in general would be quite unprepared to part with it." Professor Menzies very candidly adds: "The crowning fact, however, in regard to the unwillingness of the churches to part with the Confession of Faith is that they have nothing to put in its place."

Rev. J. H. Leckie says: "The church cannot with dignity or courage continue to march beneath a banner whose colors and device have faded into ambiguity. Give it a place among the church's sacred documents and frame a new one."

Rev. D. Macmillan says: "The religions life of the country will not for long rest satisfied with such half way measures as declaratory acts. Should this be denied they may then prepare for a revolt or falling away of their members which will leave them high and dry on the shores of time as derelicts of faith."

Rev. E. F. Scott says that "Creed revision has been knocking at the doors of the Scottish churches for the past fifty years," and that it cannot much longer be kept waiting. "The Confession as it stands is a coherent whole." He suggests a new creed, and to throw aside the existing standards altogether. Or, dispense altogether with any formal creed.

The eminent writers above quoted are unanimous in their opinions as to the necessity for some action being taken soon. They claim it cannot be much longer delayed, and already the usefulness of the Church is impaired because of its unsettled and unsatisfactory condition.

It will be observed that the strictures upon this ancient docu-

ment proceed solely from the clergy. The laity, so far, have no representation whatever. This is perhaps as it should be, as it is the clergy who have formally to subscribe to its tenets and doctrines. It naturally follows, then, that it is from the clergy that the discontent and agitation are proceeding. Not one of the above writers has specified a single article, paragraph or sentence that is at variance with modern thought or belief of doctrine. They avoid this and deal generally with the Confession's inapplicability to modern times, the difficulties attending revision, the advocacy of adopting an entirely new one, or, as one writer puts it, the advantages of having no Confession of Faith at all. All admit the difficulties to be encountered in its consideration, all acknowledge the necessity of it, yet no two agree upon the proper mode of procedure—"knowing not the methods of builders," and leave the subject surrounded with about as much mystification as when they approached it.

What is the cause of this agitation? It seems that this is something we should understand. The Confession of Faith, ratified by Parliament June 7th, 1690, has been and still is recognized as the standard of faith and doctrine of the Scottish Protestant churches. Those who framed it declared it "to be most agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline and government of this kirk." "The General Assembly doth therefore, after mature deliberation, agree with and approve the said Confession (judging it to be most orthodox and grounded upon the word of God)."

Now, then, are we to understand that those who names are appended to that great document. names that have been revered in ecclesiastical history and held up as patterns of learning, orthodoxy, etc., were after all mistaken in their conceptions of God, Jesus Christ, His teachings and principles of His Gospel? Are we now to be told that the foundation upon which we and our fathers have builded for upwards of two hundred years was wrong, and is unsafe and unsound? Shades of our fathers! Is the thought not enough to make them turn in their graves?

A distinguished clergyman in the city of Glasgow, lecturing lately upon the Confession of Faith, said that not one in a thousand had ever read it, not one in ten thousand had ever possessed it, and that it was not to be found on the shelves of the libraries of the ministers. Professor Herkless relates that "in a recent debate in the General Assembly of the Church of Scotland, the champion of orthodoxy and advocate of no reform of the formula carefully selected and deliberately chosen by his party, declared that he had not read the Confession for twenty years. How many of our laymen have read or really know the Confession, or would be better Christians through an intimate acquaintance with it."

Will the revision, amending or abolition of the Confession of Faith, which, by the way, took that great body of men two years

and three months to formulate, have any effect upon the churches by filling them with more worshipers? Will the conscience-stricken minister be any better able to proclaim with more power and effect the principles of life and salvation to his hearers? If now we have discovered that those great and good men were wrong in their deliberations, have we any reason to hope that now we can formulate a creed or articles of faith that will stand the test of future light and truth that may be made known to us from God's holy word?

The faith of the people is being rudely shaken. The first article of the Confession of Faith recites the fact that it pleased the Lord at sundry times and in divers manners to reveal Himself and to declare His will unto His Church * * * those former ways of God's revealing His will unto His people being now ceased." From this it may be inferred or understood that God would not any more communicate with man upon this earth. If His kingdom is to come, for which we daily pray, is it not reasonable to suppose that there must be some preparation made for it and that possibly God might wish to communicate with some one whom He might choose in relation to it? "For surely the Lord will do nothing but he revealeth his secret unto his servants the prophets." (Amos 3: 7.) Article I, par. 6, circumscribes God's right and power to treat with the children of men, and limits His authority or right to speak, communicate or instruct.

Article II says: "There is but one only living and true God who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, most loving, gracious, merciful," etc., etc.

This is perhaps the most absurd, ridiculous and self-contradictory article in the whole Confession. It declares God to be without body, parts or passions, which is an admirable description of nothing, and then immediately proceeds to say that He is most wise, most holy, most loving, etc. Space will not permit of scriptural refutations—they will readily suggest themselves to the reader.

Article IV. states "that it pleased God in the beginning to create or make of nothing, the world and all things therein in the space of six days, and all very good." The thought that God created this planet and all things therein out of nothing is repugnant to reason and common sense. A careful reading of the creation conveys no such idea.

Space will not admit of any lengthened notice being taken of other articles that seem equally absurd, but the doctrine in relation to infants, chapter 1, is cited; also chapter 3 on predestination and fore-ordination. These teachings are erroneous and unscriptural, and would make God unjust. And it was just the proclamation of these erroneous views that caused Burns to portray in such sarcastic words as were set forth in his Holy Willie's Prayer:

O thou wha in the heav'ns dost dwell,
Wha, as it pleases best thysel
Sends ane to heaven and ten tae hell
A' for thy glory,
And no for ony guid or ill
They've done afore thee!

Can we wonder, then, at the condition of Christendom to-day? The dogmas taught in the Westminster Confession of Faith would naturally produce a crop of unbelievers and infidels. Are not the teachings of the doctrines in that document responsible largely for the indifference that so universally prevails in the religious world to-day? And it is not because the plain simply truths of the Gospel of Jesus Christ are not preached that the people are becoming restless in the faith of their fathers? If it is wrong, if the Confession of Faith is untrue, why should we hesitate to discard it? Let us have the truth, the eternal truth, which will not change with the development of years or new environments that may surround us.—DAVID L. MURDOCH.

SUICIDE BY STINGINESS.

A CASE presenting some extraordinary features was investigated by the Nottingham coroner a few days ago. The inquest was on the body of Alfred Martin, a middle-aged man of Oldknow Street, who was found dead in his house. He was of very eccentric habits, and one of the witnesses stated that he had heard him say that he did not make a habit of eating. Nothing had been seen of him since January 28th. The house was broken into, and the body was found in the garret. A doctor said that the man had died of slow starvation. His hair was matted and long, and his toe-nails were one-and-a-half inches long. His house was in the most neglected state, but the most extraordinary feature was that nearly £100 was found in amounts ranging from a farthing to several pounds. These sums were in all sorts of odd corners, and what was more unusual was that all the coins were green with age. A verdict of "Death from starvation, the result of self-neglect," was returned.

There are thousands of people in the Christian world to-day who, like the Nottingham miser, are slowly but surely committing suicide—spiritual suicide. I met one of them a few days ago. She told me she was saved, that she had eternal life, and that she was ready, if the Lord called her, to go into His kingdom. I asked her how she had lived so as to obtain these great blessings. She answered that she had got salvation by simply believing in the Lord Jesus Christ. Her hope of eternal happiness and an everlasting salvation in the kingdom of God rested upon one single verse of scripture—"Believe on the Lord Jesus Christ and thou shalt be

saved." Now, that woman is just as surely starving her immortal soul as the Nottingham miser starved his mortal body.

Jesus Christ did not teach the people that they could live and nourish their souls by one verse of scripture. He declared in language the most plain and simple that no one need expect to get into His kingdom by merely saying "Lord, Lord," but by doing the will of His Father which is in heaven. He told the children of men that they were not to "live by bread alone, but by *every word* that proceedeth out of the mouth of God." When He sent His disciples out upon their missions He did not instruct them to tell the people that they could be saved by simply believing one verse of scripture. These are His words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things* whatsoever I have commanded you." (Matt. 28: 19-20.)

Is it not strange that, with all these teachings of the Savior before them, men and women will continue to feed their souls with a single sentence taken from the remarks of one of Christ's disciples? How is it that they can see the necessity of believing in Christ, but fail to see the necessity of doing what He has told them? How is it that they believe in calling Him Lord, Lord, but not in doing what He has commanded them? How is it that they understand the doctrine of belief in Jesus, but not the doctrine of baptism by immersion for the remission of sins? As it was with the people in former times so it is with the people of to-day—they have eyes, but they see not; ears, but they hear not; hearts, but they understand not.

On one occassion Jesus told the people a parable of a rich man who lived in ease and luxury, and fared sumptuously every day. At last he died, and in hell he awoke to a realization of the terrible mistake he had made while on earth. He who once thought that he was rich, and had need of nothing, awoke to find himself poor, and miserable, and blind, and naked. He had fed his body but starved his soul; he was a spiritual miser.

A rich young man came to Jesus one day and asked Him how he might obtain eternal life. The Savior answered, "By keeping the commandments of God." He enumerated some of them and the young man informed Him that he had kept the commandments spoken of from his youth up. "What do I yet lack?" he asked. Jesus answered, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Notwithstanding his great possessions that young man died a spiritual pauper. Like the Nottingham miser who, while he had £100 in his house, starved himself to death, the young man held to his riches and committed spiritual suicide. It is a pity that so many are following his example.—W. A. M.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1906.

Conferences.	Conference Presidents.	Branches	Missionaries.				Local Priesthood.					Members.	Total Officers and Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emigrated.		Excommunicated	Died.	Strangers Houses Visited.		Gospel Conversations	Tracts Distributed.	Books Distributed.	Meetings Held.	
			Apostles	H. Priests	Seventies.	Elders	H. Priests	Elders.	Priests.	Teachers.	Deacons.						Over 8 years old.	Under 8 years old.			In Tracting.	By Invitation.				In Doors.	Out Doors.
L'pool Office			1	1	1	1																					
Birmingham	Wm. A. Noble	9		1	8	9		13	14	8	7	457	499	38	537	157	33	5		6	45182	4541	20279	219477	4662	1801	83
Bristol	Richard J. Smith				5	12		8	7	1	7	183	206	24	230	19	16	1		2	50253	2760	24392	263598	6956	642	117
Grimsby	Urvin Gee	3			4	17		5	12	11	5	170	203	54	257	29	43	9		3	23367	3141	12498	171806	3315	818	106
Irish	Joseph S. Fife	2			4	10		8	6	2	1	137	154	37	191	21	19	6		1	36099	1039	11451	155783	3037	1627	372
Leeds	Joseph A. Fife	7		1	4	17		2	33	10	18	506	569	41	610	70	22	2		6	73587	4798	22008	436589	10394	1129	445
Liverpool	J. G. Midgley Jr.	12			7	22		6	9	4	4	349	372	43	415	91	18	2	1	2	82282	6843	29477	517662	33406	1548	329
London	Miles L. Jones	8		1	8	22	1	32	14	11	13	438	509	68	577	50	19	4		1	109734	2258	23983	464769	6652	2064	434
Manchester	Geo. T. Beesley	9			4	16		9	11	4	5	348	377	25	402	30	10			2	70969	3784	19109	366682	4408	821	324
Newcastle	V. F. Wootton	8		1	5	18		22	11	17	26	446	522	134	656	77	53	10		3	114073	3746	25713	408944	23616	1464	370
Norwich	Henry A. Grover	6			7	11		7	10	0	5	231	253	18	271	35	14	1		3	42744	4548	29909	210391	12975	954	296
Nottingham	T. O. King	9		1	6	15		28	15	23	11	306	383	63	446	40	7			1	38143	4317	24362	240523	6009	1225	214
Scottish	D. L. Murdoch	6		1	6	14		18	4	11	11	241	285	112	397	23	28	8	1		57880	1140	16893	302784	8687	778	371
Sheffield	T. L. Schofield	3		2	5	13		10	6	2	5	221	244	75	319	31	22	7	2	3	60225	9761	18035	333186	12610	764	120
Welsh	R. J. Walker	2						14	5	5	3	140	167		167	3	3	1					210	255	103	78	
	Total	84	1	9	74	197	1	182	157	109	121	4173	4743	732	5475	676	307	56	4	33	804538	52676	278319	4092449	136830	15704	3581

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 28, 1907.

SENATOR SMOOT'S VICTORY.

THE Latter-day Saints throughout the world, and many other persons who have become interested in the contest that has been going on for three years or more over the case of Senator Reed Smoot of Utah, will be glad to learn that it was decided on February 20th by a vote of forty-two in his favor, against an opposition vote of twenty-eight.

The gentleman was elected a United States Senator by the legislature of Utah. He was the nominee of the Republican party in that State composed of both "Mormons" and non-"Mormons." It was a fair and free election. There was no charge or taint of bribery or corruption, or anything of a disreputable character in the manner of his election. His credentials were duly signed by the proper executive officer, and it was conceded that he possessed all the qualifications required by law in a candidate.

When he presented himself in the United States Senate to take the oath of office, he was met by a protest from nineteen persons professing to represent a certain class in Utah, and alleging that he was an Apostle of the "Mormon" Church, and therefore in a degree responsible for all the offences charged against that organization. However, he was sworn in and took his seat, and the protest was referred to the committee on privileges and elections. Thereupon a protracted and tedious investigation ensued occupying many months, and conducted by trained and learned lawyers on both sides.

The chief object in view was evidently to bring reproach upon the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, of which Mr. Smoot was a member and officer, and give an opportunity for the introduction of the monstrous tales and sensational stories about the "Mormons" that have figured in the cheap literature of the age and have been fulminated from the pulpit. Witnesses were sent for from Utah and other places costing the government large sums of money. Apostates and avowed enemies of the Church were permitted to voice their venom against the Church. The writings of many opponents were taken into committee, and a most thorough and searching inquiry

was instituted, but everything thus brought forward was met by Senator Smoot's defenders, and the result was that nothing against his personal character or that would show him to be unfit to retain his seat had been proved against him.

The story had been widely circulated that he was a polygamist. It started with a sworn affidavit by a Methodist minister and was repeated with additions by a Presbyterian preacher, and was therefore believed by a vast number of the people of the United States, although positive proofs to the contrary were in evidence. The impression thus created so worked upon the religious public, aided by the pulpit and the press, that petitions signed by more than a million of the religious women of the nation poured into the Senate demanding Senator Smoot's expulsion. They were borne into that body by the ton, and public feeling was wrought up into fever heat over the matter. But the United States Senate is a calm and deliberative body, not usually carried away by passion or popular clamor, and so the whole subject was fairly reviewed, the result being that even the opposition, violent as it was and vindictive as some of its members showed themselves, admitted that Senator Smoot could not be assailed on his personal character, which was above reproach, and that the charges of that kind preferred against him were without foundation in fact.

The result is the most complete refutation of the accusations both against him and the Church to which he belongs that could be presented to the public. It is therefore cause for congratulation among his co-religionists and to all supporters of religious and civil liberty throughout the world. It is a vindication of constitutional rights as against the clamor of a crowd of sectaries and unreasoning sensationalists who regard neither law nor logic. It is a forceful blow upon the heads of his defamers, both religious and secular, particularly the political tricksters who sought to gain fame and fortune by pandering to the passions of the unthinking multitude.

Large amounts of money have been contributed towards Senator Smoot's defeat, and no one has profited by the outlay except those individuals who sold themselves for pelf in an unrighteous cause, and whose real reward will come to them in the great day of divine and eternal retribution. We do not attempt to conceal our rejoicings over the conclusion of this long controversary, in which we know many thousands of good people will unite who do not accept the faith which we have embraced, as well as the Latter-day Saints in every nation under the sun. We recognize the hand of Providence in this important issue and praise Him from whom all blessings flow.

C. W. P.

He lives long that lives well, and time misspent is not lived, but lost.

WHAT THE NATION NEEDS.

"WHAT the nation needs is reform." Never were truer words than these spoken by the lips of mortal man. They are the words of the lobby correspondent of the *Daily News* in his criticism of Mr. F. E. Smith's speech in the House of Commons on Monday, the 18th inst. The correspondent says that what the nation needs to-day is not oratory, not witty and humorous speeches, but reform. He has certainly hit the nail on the head. Reform in every respect is what this and every other country needs. The nations need to-day what the Jewish rabbi needed in the days of the Savior—to be born again. Almost every morning as we pick up the daily paper the first thing to catch our eye is the discovery of some gigantic fraud; this is followed by the exposure of wickedness in high places. Column after column is filled with sickening revelations of man's degeneracy. The prisons are filled with criminals, the asylums with lunatics, the poorhouses with paupers. The census returns of the United Kingdom alone show an awful condition of affairs. In 1901 there were nearly 500,000 degenerates in Great Britain and Ireland. Several thousands have been added to the list during the past five years. Over thirteen million pounds sterling are spent every year for the upkeep of these people. What a burden this is upon the taxpayers. And what makes it still more hard to bear is the fact that each year brings a higher expenditure.

These figures are a disgrace to the nation. The country, notwithstanding its hundreds of religious systems, its thousands of costly churches, its tens of thousands of ministers, has become a veritable sink hole of corruption. And such will be the condition of any nation that rejects the counsels of God. The Gospel of Jesus Christ, the Gospel which has reformed the lives of all those who have embraced it, has been preached in this nation for over seventy years. But, with the exception of a very few, it has failed to find a place in the hearts of the people, which accounts for the deplorable condition in which we find them to-day. What is the condition of those who have embraced the Gospel in this land when they heard it and gathered to Zion, compared with the condition of those who rejected it and continued to live in their sins? There is no comparison whatever. The condition of the former is as far above that of the latter as the heavens are above the earth. Latter-day Saints cannot refrain from shedding tears when they return to this land to visit relatives and friends, and see the wretched condition of their former friends and associates.

How long the Lord will bear with the nations we know not: but this much we do know, that unless they repent they will perish as surely as did the cities of Sodom and Gomorrah. The judgments of the Lord are hanging over them. The decree of the Almighty has gone forth that with plagues and pestilences, with famines

and earthquakes shall the inhabitants of the earth be made to feel the chastening hand of an offended God. Woe unto the nations of the earth when their cup of wickedness is full! Then will destruction come upon them, and they will howl because of their iniquities and there shall be none to deliver them.

ESTABLISHING THE KINGDOM OF GOD.

"WHATSOEVER ye do in word or deed, do all in the name of the Lord Jesus." Col. 3: 17.

The apostle is seeking to teach the Colossian Christians that all the relations and affairs of life should be permeated by the Christian spirit.

The distinction made nowadays between the sacred and the secular is a false, mischievous distinction. It is working incalculable harm. We have the pathetic, harmful spectacle of men standing high in church circles, who on the street or in the market do not hesitate to employ questionable business methods.

When they go to church on Sunday they say, "Let us have no secular things in the pulpit; we have enough of these things down town. Here in church we want repose, sedatives and healing balm; all is prose down street, let us have poetry up here. We want to sing hymns—hear about heaven. In short, we want the pure Gospel without any worldly admixture."

Now, the religious man who talks that way has no religion. Religion is to him mere sentiment. If it is of no use to him in the store, in the office, in politics, it is no use to him in the house of God.

What do we mean by the sacred and the secular? By the sacred we mean usually all that which is associated with worship and the exercise of the religious feelings, while the secular is supposed to include all that falls outside of this category.

Granting the distinction for a moment, we note that in the history of civilization it is invariably the sacred that comes first. The secular is always a later evolution. All legislation originally had a divine origin. So of the drama. The Greek drama was originally a religious function. Its arts of painting and sculpture were immediately associated with worship. The modern drama has its roots in the mystery plays. Architecture was first mainly concerned in the building of churches. Literature in the early ages was confined to theology and the lives of the saints. All that is best in civilization, our liberty, political and religious, our benefits of a material kind, had its rise in the domain of the distinctively sacred.

But here comes the question, What led to the distinction? What brought about the divorce which we now behold? It was the mistake of the Church. The Church refused to have anything to

do with such things as would not directly minister unto spiritual devotion and feeling. There has been this going astray of the secular from the sacred. We need to reverse the process and find the way from the secular to the sacred. There must be the profounder recognition of the fact that at the heart of everything is God.

The Christian religion must resume the original relation which it had with science, art, commerce, the drama and amusement. No religion is complete without a relation to every department of life. No department of life is complete without a relation to religion. There is no science, no amusement of a legitimate kind, no true pleasure, no honorable vocation in which a properly adjusted nature may not immediately find and enjoy God.

The hour has arrived for each man in his place to regard himself as a herald of the Gospel of righteousness and his work in life as affording opportunity for the more complete establishment of the kingdom of God upon the earth.—REV. WILLIAM C. STINSON, D.D.

FROM THE MISSION FIELD.

Stars Wanted.—President Ben E. Rich, of the Southern States Mission, writes that he is desirous of purchasing the following volumes of the MILLENNIAL STAR: 10, 15, 18, 21, 25, 26, 49 and 62 to 68 inclusive. Any member of the Church having these volumes and wishing to dispose of them can communicate with President Rich, P. O. Box 417, Chattanooga, Tennessee, U.S.A.

Bristol Conference Announcement.—On Sunday, March 10th, 1907, the semi-annual conference of the Saints in the Bristol conference will be held in Cheltenham. President Charles W. Penrose, of the Council of Apostles, will be present, together with the Elders who are laboring in the Bristol conference. We hope that the Saints will extend invitations to their friends and neighbors to attend the conference, that they may hear the Gospel as it was taught by Christ and His Apostles, and as it is proclaimed to-day by inspired servants of the Lord.

Meetings in Stockport and Newcastle.—A very successful district meeting was held in Edgley Institute, Stockport, on Sunday, the 17th inst. Over one hundred Saints and visitors were present. The Spirit of the Lord was poured out upon the assembly, and the speakers expounded the Gospel and bore testimony under its influence. All present expressed their delight with the service. A meeting was held in Newcastle in the evening of the same day. This is the first meeting which the Latter-day Saints have held in this city for almost five years, and it was thoroughly enjoyed by those who attended.

Baptisms.—A well-attended baptismal service was conducted at Tibberton Square Baths, London, on Sunday, February 17th, 1907, when fourteen persons received the ordinance of baptism at the hands of Elders Soren Peterson, Frederick Langton, T. W. Jarvis, and L. C. Blood. A confirmation service was held Sunday afternoon at 97 Farleigh Road. Both services were attended by a goodly number of investigators.

On Sunday, the 24th inst., another member was added to the Church in Sunderland. The baptismal service was performed in the Turkish Baths, by Elder John T. Spencer. The Sunderland branch is reported as being in a good condition, and quite a number of people are investigating the Gospel.

President Joseph S. Fife, of the Irish conference, reports nine baptisms in Belfast on Saturday evening last. The ordinance was performed in the Ormean Baths, by Elders Thomas R. Burt and Edwin B. Harper. A meeting was held previous to the baptism, at which President Charles W. Penrose spoke in a most earnest and impressive manner, exhorting those present to keep sacred the holy covenants which they had made and were about to make with the Lord. The converts were confirmed at the first meeting of the conference held the following morning. Other baptisms are expected in that city in the near future.

Relief Societies Organized.—On Sunday, the 17th inst., a Relief Society was organized in Blackburn. The following officers were chosen, unanimously sustained and set apart for their respective duties: President, Sarah Grayson; first counselor, Nancy Scholes; second counselor, Ann Yates; secretary, Elizabeth Ann Howeth; treasurer, Alice Graham. The same day a Relief Society was organized in Accrington, with the following officers: President, Mary Hannah Grimshaw; first counselor, Hannah Mercer Watson; second counselor, Margaret H. Green; secretary, Ada Watson; treasurer, Hannah R. Taylor. President Charles W. and Sister Romania B. Penrose were present at the organization of the above societies, and gave the sisters necessary instruction pertaining to their duties. The Relief Society in Liverpool has started on a career of great usefulness. Meetings are held every week, and considerable interest is being manifested by all the members and also by some who are not as yet members of the Church.

Successful Social in South London.—On February 13th, 1907, a very successful social was held in connection with the South London branch, at the Imperial Hall, East Dulwich. On that occasion nearly one hundred persons were gathered together, among them a large number of friends and investigators. They soon became acquainted with each other, and a spirit of love and good-will was manifested during the entire entertainment. The program con-

sisted of vocal and instrumental music, recitations, heart-felt handshaking, social chatting and refreshments. During the interval, whilst the folks were surrounding the well-spread tables, Brother Jesse Pendry favored the assembly with several good selections on his gramophone. The missionaries and Saints are to be commended for their loyal support in making the evening's entertainment a most successful one. Thanks are also due to Mrs. and Miss Perrett and Mrs. Winifred Calver, who very kindly rendered recitations, and to Miss Maud Langmaid who sang with good effect.

The Work of the Lord in Huddersfield.—On Wednesday evening, the 13th inst., a social and concert was given by the Latter-day Saints and their friends in their meeting-room, No. 5 Buxton Road, Huddersfield. The entertainment was given in honor of Elders Jensen and Clawson, who had been appointed to go to Harrowgate, to try to introduce the Gospel to the inhabitants of that town. Six months ago these Elders commenced their labors in Huddersfield. The conditions at that time were far from favorable. They had two friends and a host of enemies. The ministers warned their congregations against taking the Elders into their homes, and advised them to drive them out of the city. As a result of these warnings, they found much difficulty in getting a place to lodge. They finally succeeded in renting a large, unfurnished room, and a small one adjoining. The former they fitted up for meeting purposes, while the latter served as kitchen, dining-room, parlor and bedroom. A bale of straw was made to serve for a bed, and a pan, in which to make porridge, was their only cooking utensil. Nothwithstanding these adverse conditions, they preserved a cheerful disposition. They prayed to the Lord continually to grant them favor in the eyes of the people that they might be able to make friends among them. They commenced holding meetings, the congregation consisting at first of two Elders, the organist and two friends. After a time, they succeeded in allaying considerable prejudice, and in making friends. A number became interested in their message, and now the hall, with its forty chairs, is not large enough to accommodate those who come to hear the word of the Lord. Two persons were baptized a week ago, and about a dozen more have expressed a desire to follow their example.

Encouraging Report from the Swiss and German Mission.—A letter received a few days ago from President Serge F. Ballif brings good tidings from the Swiss and German mission. The branches throughout the mission are in a most satisfactory condition. A great change has come over many of the people in these countries. Their hearts and minds have been cleared of the prejudice and ill-feeling which they entertained against the Latter-day Saints, and

they are willing to listen to the servants of the Lord expound the principles of the everlasting Gospel. President Ballif reports that during his recent visit to the different branches he held from one to three meetings daily, and that all the meetings were well attended by both Saints and strangers. The field seems to be ripe, ready for harvest, but laborers cannot be found. "Most of our Elders," writes the president, "are obliged to labor alone. Brother Kreamer is looking after three branches and Brother Haven two. Several promising fields have had to be abandoned for want of help. I could use twelve more Elders to good advantage in one district. There are many large cities that have not yet been visited. Yesterday we went into a house to visit a gentleman who is friendly to us. While there two strangers came in and listened attentively to the conversation. When we were leaving they gave us money, and told us that they believed our testimonies. As I travel from place to place I see great masses of humanity who I believe are ready for the Gospel; I feel it in my bones. Many inquiries concerning our religion are coming in from different parts of the country. I am almost tempted at times to go out and labor as a traveling Elder." We rejoice with the Elders and Saints of the Swiss and German mission at the success of the work of the Lord in these lands, and hope that before long they may receive the help which they are so greatly in need of.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for March 10, 1907.

JESUS THE CHRIST.

LESSON 4.—THE MERIDIAN OF TIME.

I. The name.

1. Its origin (Moses 5: 57 and all references thereto).
2. Its expressiveness. (a) Define "meridian." (b) Compare its common usage (as the daily meridian dividing the hours before and after noon), with the scriptural meaning herein expressed.
3. Its general acceptance. (a) Note the custom, now practically universal, of dividing human history into "B. C." and "A. D." time periods. (b) Explain these abbreviations (consult a reliable dictionary). (c) See Book of Mormon records as to reckoning of time after the appearance of Jesus Christ among the Nephites (IV Nephi 1: 1, and following verses; especially verse 21; Mormon 2: 3, 16, 22, 28; 3: 7; 4: 1, 7, 10, 15, 16; 5: 5, 6; 8: 6). (d) Importance of this general recognition of Christ's advent as the greatest event in history. Testimony to the Savior's pre-eminence, and contradiction of the sophistry representing Him as but a man.

II. The time.

1. Divinely appointed (see references under I, 1, this lesson.
2. Revealed and announced. (a) On eastern hemisphere.—Note the recognition of the sign of the star by the Magi (Matt. 2: 2, 11); see also revelation to Simeon (Luke 2: 25-27), and compare instance of inspired knowledge in the act of Anna the prophetess (Luke 2: 36-38). (b) On western hemisphere.—Note prophecy of Samuel the Lamanite, and its fulfillment (Helaman 14: 2-12; compare III. Nephi 1: 13-21).

III. The great event.

1. The world's Redeemer. (a) Need of a Redeemer.—Note the condition of mortality following disobedience (study "Articles of Faith," Lecture III, and references thereto). (b) The Redeemer chosen.—Review Outline and references in Lesson II, 2, of this course. (c) Satan rejected.—References as in "b"; emphasize the selection of Jesus and the defeat of Satan as proof of the Father's plan to insure free agency to His children.

LOVE, JOY AND PAIN.

I learned a truth from heaven above,
It came to me in moments sane;
'Twas that if you would learn to love,
You must prepare to suffer pain.

Deep pain is twin to sweetest joy;
Pure love to each is mother
And if you would have love and joy,
You fain must take with them the other.

But though my heart with pain be torn
Through gaining love without alloy,
I would not wish that love unborn
Since with it comes life's sweetest joy.

Love, joy and pain, the triune gift,
The greatest treasure from above;
No man from heaven is turned adrift
Who tastes both joy and pain through love.

J. R. R.

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